

CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 2.

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THE IMMORTALITY OF THE SOUL.

FOURIER'S RELIGIOUS VIEWS.

A Lecture delivered before the Harmonial Association
of Boston, Aug. 19, by Albert Brisbane, Esq.

LADIES AND GENTLEMEN—I propose to examine
before you, this evening, whether there are any
proofs of a scientific character, to uphold the doc-
trine of immortality—any proofs entirely separate
from revealed religion, which depends upon faith
and revelation, and which exercises such an abso-
lutely sway over the minds of a large class of men.
There are a great many minds, constituting a ma-
jority, I think I may say, of the thinking minds,
who are not satisfied with the proofs furnished
by religion. They are men who require phi-
losophical reasons for what they believe, and will
not accept anything upon trust. The living evidence must
be brought before them, and the facts, together
with the laws which regulate them, must be such
as to satisfy the reflective organs without depend-
ing upon the traditions of the past. These men
constitute the bulk of the active minds of the age.
In Europe, it is almost an universal belief among
scientific men, and it is clear that we must have
either and satisfactory philosophical proof, or the
faith of our immortality will die out, and give
place to universal skepticism. I say to the clergy
that if they cannot discover other proofs of the im-
mortality of the soul, that doctrine will wholly dis-
appear before the skeptical analysis of reason.

In the progress of inquiry upon this subject, I
shall confine myself to a brief abstract of the views
which have been presented to my mind by various
studies. I shall make use of no authorities based
on faith, nor from the new doctrine of Spiritualism.
This latter subject I am but slightly acquainted
with. I have not had time to examine it as I
could wish. I have seen much of the develop-
ment of animal magnetism, clairvoyance and
other kindred phenomena, and believe in the exist-
ence of the psychological laws which govern them,
and attach to a proper acquaintance of those laws
the greatest importance.

In placing this subject before you this evening, I
must necessarily be brief, and shall, therefore,
confine myself to two prominent parts, which in
themselves constitute only the basis of the struc-
ture which I propose to raise; and first let me ex-
plain one great law of the human family—an im-
portant law of the human mind. It is this: That
saints either has its origin, or falls in the be-
gining within the domain of religion. Astronomy
was first explained by the priesthood of ancient
Egypt. It was a religious science, and in those
ages the only means of arriving at the great
truths which it touches, were the intuitive concep-
tions of the soul. Men had no time—no instru-
ments to measure the movements, sizes and dis-
tances of the heavenly bodies. What then could
they do? They must rely upon the great faculty
of the imagination, which endeavored through
certain influences to grapple with these
phenomena; their discoveries were intuitive per-
ceptions, while in religion is called faith.

So, too, the science of medicine in its earliest
development relied exclusively upon intuitive per-
ceptions instead of the operations of reason. It was
the work of the physician, who by the laying on of hands—by
prayer—by incantations, and by a multitude of
operations, which the human mind in its infancy
adapted, to drive out the spirit of evil which was
supposed to hold possession of the sufferer's frame.
We pass now out of the theological epoch, and
come to the epoch of science. As man progressed,
he began to think, and to assign causes for the
effects which he witnessed. This was the com-
mencement of the scientific epoch. Let us examine
these truths which the operations of science
have gone through with. We have had men, who,
with powerful and almost perfect instruments, have
observed the heavenly bodies for nearly four hun-
dred years, and have discovered certain laws
which regulate their movements. Galileo, Kepler,
Newton, La Place, and a host of others, on the
basis of certain facts have established the existence
of these laws beyond a doubt, and astronomy
has become a positive science. It has passed from
the control of the priesthood, and we now have a
theory which is founded upon fact, and capable of
demonstration; and so with medicine. We have
no charms—no incantations resorted to for the
purpose of restoring the sick, but by the observa-
tion of facts, human reason has discovered certain
laws which constitute a science.

Now there are certain mysteries which men of
science have not grappled with, and which still
remain in darkness. Among these is the doctrine
of immortality. So, too, with cosmogony. These
sciences, (for such they are in reality, although un-
developed,) are still within the domain of religion.
They tell us that the earth was created in six days;
that man was created in Eden, and there, out of
his rib, woman was made as his helpmate; but as
yet we have no scientific explanation, and in fact
but little scientific investigation, on these subjects.

You find universally, that man desires a contin-

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NUMBER 18.

When scientific men attempt to speculate upon
certain theories, not founded upon facts, they some-
times commit the most ridiculous errors. There is
a constant disposition on their part to create sci-
ences, and too little done in the way of explanation.
Ask Professor Faraday and other eminent chemists
what they know of the soul principle, and they
will tell you, "absolutely nothing." They will say,
"I see the living body before me, and when it has
ceased to breathe, I see nothing more." Such men
do not, and cannot, explain the existence of an im-
mortal principle. The very nature of their profes-
sion forbids them to attempt it. Every examina-
tion which they institute—every new discovery
which they make—only serves to increase doubt
upon the intricate subject.

Now if we would demonstrate the immortality of
the soul, we must create a new science. We must
discover certain laws relating to human destiny,
and which govern the functions of man in this
sphere of his existence. The great laws of Univer-
sal Order, or Harmony, or Construction, or as they
were called by Fourier, the Laws of the Series,
must be understood and their operations must be
fully revealed, this, which depends upon faith
and revelation, and which exercises such an abso-
lutely sway over the minds of a large class of men.
There are a great many minds, constituting a ma-
jority, I think I may say, of the thinking minds,
who are not satisfied with the proofs furnished
by religion. They are men who require phi-
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place to universal skepticism. I say to the clergy
that if they cannot discover other proofs of the im-
mortality of the soul, that doctrine will wholly dis-
appear before the skeptical analysis of reason.

No scientific man has ever taken up this subject
in earnest. Neither the German, the French nor
the English seems have attempted it. I know of
but one man who has ever given his serious atten-
tion to it, and that man was Charles Fourier, and
his name I pronounce with reluctance. That great
man, whose genius has been so much vilified and
traded—devoted a portion of his time to the solution
of this great problem. Fourier undertook to
discover the laws of Universal Order. When still
quite a young man he discovered that the human
mind had no fixed standard of truth. Endowed by
nature with great powers of analysis and synthesis,
he rapidly mastered the difficult subject with which
he had undertaken to cope, and as soon as he had
come into the possession of this great law of Uni-
versal Order, he undertook to solve the question
of immortality. He found that if he did not settle
this point, all his other labors must be lost to him
and to mankind, for whose future improvement
they were intended.

Upon this great question, his labors were necess-
arily somewhat brief, and the results of his investi-
gation which he has given to the public are still
more incomplete. But, as I was his intimate
friend, and enjoyed with him an unrestricted per-
sonal intercourse, I have, on different occasions,
been made acquainted with his views, and the process
through which he labored to arrive at a solution.
I gathered up and treasured with much care
the leading ideas which he entertained on this sub-
ject, and a few of the most prominent I intend to
lay before you this evening.

Before the doctrine of immortality can be taken
from the domain of faith, he must discover a great
many collateral truths, which, when taken together,
constitute a science.

I will give you, then, in the first place, two ab-
stract truths that confirm this doctrine of immor-
tality—the imagination, which endeavored
to perfect the machinery of this watch, so that
it will run without varying half a minute in a
month. It is one of the master-pieces of the human
mind. The human soul is the master piece of crea-
tion. We understand, as yet, nothing of it. Our
philosophy can give us no idea of it. It is the work
of that Infinite Wisdom who has been engaged an
eternity in perfecting it. All intuitive conceptions of
the human mind, all ideas emanating from it, are
revelations of the workings of its most perfect me-
chanism, like the movements of the hands of my
watch. The sublime idea of immortality—of the
unity of the human race, and of the unity of man
with God, so universally entertained, I know to be
true. The soul feels these truths intuitively. If a
drop of water could be endowed with intelligence,
it would explain the feelings and properties of the
ocean. So does the soul explain intuitively, the
properties of the great ocean of spirit.

Fourier in his works gives a list of eight proofs
of the immortality of the soul. He only enlarges,
however, upon one, which I will introduce to you.
He first lays down this great law, that throughout
all creation, ATTRACTIONS ARE PROPORTIONAL TO
DESTINIES, that is to say, the wishes and desires of
all created beings are in keeping or in harmony
with their destinies. The reindeer is destined to
live among the snows of the North. God has not
given it desires for the favored regions of the
South; nor do those regions possess any attrac-
tions for it. The camel is destined for the sandy
desert where we find him. He would die among
the verdant fields and luxuriant forests of our cli-
mate. Look throughout creation, and you will
find the same law prevailing. The whale does not
desire to fly like the eagle through the air, nor like
the eagle to haunt like the whale the caverns of the
ocean. The dog delights in the society of man,
while the wolf, the lion and the tiger, fly from his
presence, and no amount of kindness can overcome
their repugnance. The same great law is in opera-
tion everywhere, viz.: Attractions and desires are
everywhere proportional to Destinies.

You find universally, that man desires a contin-

gence of existence hereafter, and according to this
great law of attractions, proportional to destinies,
God must, therefore, have proved a sphere for the ful-
fillment of this desire, or else our attractions are all a
lie. Were it otherwise, these desires would no
more have been given man, than the Creator
would have endowed him with useless faculties,
and yet so perfect is the organization of all animal
life—the adaptation of attractions proportional to
destinies—that if you find but a claw, a scale, or a
bone of an extinct fossil, the comparative anatomist
is able to decide to what class of animals it
once belonged, its disposition, habits, and even its
food.

The soul is immortal—but how? and what is the
character of its immortality? Is there a hell?

Death lowers the dark curtain, and leaves
the mind unsatisfied. I desire to be informed of
where I am to go, and such is the desire of every
body. The clergy have given us their explanation,
but they have failed to satisfy a wide circle of in-
quiring minds. The great intuitive conceptions of
the soul teach us the fact of its immortality—not
nothing more. But we cannot rest satisfied with
this, and must go further. Men clothe all their
ideas of immortality with certain forms, borrowed
from surrounding circumstances. The ancient
Scandinavians contented themselves with a military
paradise. Our Indian hunters have a paradise
of "happy hunting grounds." The sensual followers
of Mahomet have made its beautiful
Hours its chief attraction, and thus all men clothe
their ideas of immortality, with that which forms
the chief attraction of their present social position.
The great reforms of the Christian religion differed
only in this. They made heaven, a heaven of rest,
from a disgust of the toils and vexations of the
present world.

On this subject, what hints can we derive from
nature? I will give you Fourier's idea, without
asserting its positive truth, as he may have made
false deductions from his laws, but he arrived at
his conclusions by the solution of certain problems
in the course of a laborious investigation of the
subject. I am a skeptical man, myself. I believe
nothing without a demonstration. I am not satis-
fied with Spiritualism, because I have as yet had
no proof of its correctness. I follow Fourier only
so far as he has demonstrated the certain truths,
and I give his theory as the result of investigations
of a great mind; the only one, in fact, which has
ever taken hold of the subject and philosophically
considered it.

Fourier's theory was this: that throughout the
Universe there is a dual or double action which
constitutes the complete existence—a principle of
action and repose—of creation and of non-creation.
It exists every where. The heart throws out its
blood to the remotest parts of the system; this is
action. The blood returns sluggishly through the
veins to the lungs, and ultimately to the heart; this is
reaction. During the day we think and move
and work, at night we go to sleep, and this again is
action and reaction, or repose. A day and a night
is a single pulsation of life. In Summer, all Nature
is awake and fully alive. In Autumn, the flowers
fade, the leaves fall, and vegetation decays, until in
Winter all Nature is in repose. Summer and Win-
ter are but a day and a night with our planet, the
diastolic and systolic motions of Nature's own great
heart. So up to God himself, who also has his pe-
riod of creation.

Nothing is complete that is simple. If

a Spirit from another planet should pay us a visit,

and ignorant of the laws which govern our exis-

tence, should first discover a man asleep, he would

be apt to wonder at the creation of such a being,

who (to him) could evidently have no object for

his creation, and must simply prove an incum-
brance upon the earth. Or if he should discover

him awake and active, and knew him to be a sub-
ject of fatigue, he would wonder still more at that

ceaseless labor which must sooner or later destroy

the mechanism of his body. There must be two
parts of existence for all life, and consequently all
life is double. If this state of existence is a day,
there must be a night beyond it. If this is night,
then there must be a day. Every thing in nature
is double. There is throughout an active and a
passive principle, and here we find it. Mind is
active, and matter passive. Our globe is a double
globe, composed of a solid centre, of ponderable
substances, and surrounded by another of impon-
derable fluids, a few of which, for instance, light,
electricity and magnetism, we know.

Nothing is complete that is simple. If a Spirit from
another planet should pay us a visit, and ignorant of the
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globe, composed of a solid centre, of ponderable
substances, and surrounded by another of impon-
derable fluids, a few of which, for instance, light,
electricity and magnetism, we know.

Here is the material world on which we live, and

above us is a world composed of these imponderable

substances where Spirit dwells. Man is the

overseer of this globe. Without his supervising

care, the animal and vegetable kingdoms would

degenerate, and swamps, deserts, and wildernesses

would invade the earth's surface. But man, en-
dowed with intelligence and reasoning faculties,

is placed here for a wise purpose, and that purpose

is to develop and perfect matter and the resources

of nature; and by cultivating and developing the

laws of Moses and of Christ, to throw by an hypo-
thesis, backed by Divine revelation."

Vannini, who died a martyr to Atheism, and

Pompanatus, who was supposed to have the same
opinion, and many others, have freely acknowl-

edged the facts, which had been manifested to

them by experience and testimonies; although

they did not acknowledge they were wrought by

Spirits, but as naturalists, set up hypothesis,

by which they endeavored to explain the facts. So

Alchindus referred all things to nature that are

ascribed to Angels and Spirits, and since him, Pe-

trius Aponius and Pompanatus, who supposed that

certain rays, which pass from the least to the great-

est, was the cause of all that is done by nature.

Marcus Marci referred all to ideas; Avicenna to in-

tellectus; Galen to temperament; and these and

other philosophers have endeavored to diminish the

wonder caused by many extraordinary effects; but

how far their hypothesis are consonant with reason
is another question.

For the rationality of the hypothesis of Spirits,

Plutarch introduces Cleombrotus, who says, "They

say well, who say Plato invested this element

whence qualities spring, and are engendered, which

2d. As to apparitions of Spirits, it cannot be shown from their nature, whether they have a subtle body, nor is it likely so many diverse nations should lie in what they have said concerning the appearance of Spirits.

3d. We cannot determine what is angelic intelligence when we do not comprehend our own.

4th. In what the Pagans says of Demons, and the Jews of Angels, there is nothing contrary to any certain knowledge we have.

5th. There is no doubt, that many falsehoods have been told concerning the strange contracts of witches and Demons, yet it would be rash to say, all were false, because the Scripture relates some things like them. If a man contends that Spirits, because believed to be thinking substances, have no power on bodies, because naked thought has no power on bodies, before this is granted, he must show first, there is nothing in angels besides thoughts, and secondly, there is no tie instituted by God between their wills and some changes of bodies, for if either may be admitted without absurdity, they may also be thought to have ability to act on bodies without absurdity.

6th. Some say no true miracles, but cheats only are performed by Demons, a portent, a miracle, or prodigy denotes an effect, first above human power, second beside the constant course of nature, third done at man's pleasure, or the moment of his wills. How then can this be asserted, since the bounds of angelical power are not known.

7th. Some deny these effects, and say they are phantasm, that as Demons present to the senses a thing that is not, adn move the brain of the spectators to believe the thing is there.

8th. The hallucinations of witches are but the sports of a timorous and melancholy brain, yet I will not affirm those things never happened, yet say that for one which truly happened, there have been a thousand dreams of a deluded mind.

But to return to the Sadducees and Epicureans, perhaps a clear definition of a Spirit may be derived. Mons. Le Clerc in his preface to his Pneumatology defines all thing endowed with understanding and a will, but as we consider them as Spiritual substance, he says: "The inward nature of all substances, as well as Spirit, is unknown; us therefore men cannot expect a complete definition of a Spirit."

Our author concludes the chapter by saying: "Those who take upon themselves to rectify our notions of things, ought to bring us notions of things more clear than those we had, especially where religion is concerned." S. B.

Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, SEPT. 8, 1855.

SPIRITUALISM IN NEW YORK CITY.

We copy in this issue a full and elaborate report of what might be called, with propriety, a day with the Spiritualists of New York, from the Daily Times of September 3d. We do this not because the report is faultless either in style or language, but because it is a *real* improvement of many of its predecessors which have appeared in the papers of this city. We give it therefore without amendment or abridgement, believing, as an item of news, indicative of progress, it will be read by most Spiritualists with pleasure. Beside, to those of our readers not acquainted with the forms or no forms—if such a thing were possible—characterizing the Spiritual meetings at the Stuyvesant Institute, the report will be instructive, as it outlines the character of most meetings, whether for conference or otherwise.

There are two items, however, which are not strictly true, and therefore should be received with great caution.

1st. It is not true that Judge Edmonds and Gov. N. P. Tallmadge "are put forward" as "the high priests of the new faith," although they may be the "most conspicuous" of its "champions," from the simple but all-sufficient reason that Spiritualism, as yet, has neither high nor low priests.

2d. Nor is it true that "hostility to recognized Christianity" is either the general feeling among Spiritualists, or the common "advice" of the Spirits, the Spirit of "North" to the contrary notwithstanding.

This last point we wish to elaborate, for it is true that most Spiritualists hope for, work for, and therefore rationally expect a time when the Church will be *Spiritual* in *deed*, and Christ-like in humanity, rather than conventional and formalistic.

The intelligent Spiritualist, nevertheless, ignores all right, and does not pretend to meddle with the religious *faith* of men as such; but in defining his own position he finds it somewhat difficult to avoid outlining the relations and positions of others, who stand in close proximity to him. Spiritualism, however, in its nature and essence, is a religious reform, and as such, associates with all the developments of Spirit-life, which the many phased history of humanity's progress has thus far presented. Naturally enough in its associational and unitary blendings, it pays *small heed* to the angry voices and incoherent declamations, which has thus far denounced the developments of the age, and has ever, in one form or another, been the representative of *force* and *action*, rather than the herald of *Progress* and *Humanity*.

We regret, therefore, that Spiritualism is represented in this respect as hostile and antagonistic in its developments, since it has no warfare but with error, no mission but the development of truth, and the harmonization of man to his fellow. It works for the one, because it has the authority of past experience for all *necessary corrections*, and it hopes for the other, because the revelations of Spirit-life which has come to this age, makes demonstrative—*truths*, which before were *logical*, rather than living, actual convictions in the internal consciousness of the race.

The great truths of the Bible which have been for ages, as it were, father and mother to the Spiritual nature of man, receives from Spiritualism the strong and friendly support of authoritative and demonstrative truth.

Such at least is true of the immortality of the soul, the unity and brotherhood of the race, its progression and perfectability, and the consequent salvation of Humanity.

Associated with these great *jewel thoughts*, are others which Spiritualism explains, elaborates and perfects; for it is, in genius and Spirit, constructive and harmonic, rather than destructive and hostile. The Christianity of Jesus will, therefore, find in every intelligent and harmonic Spiritualist, a friend and an advocate, although he may not think it necessary to prostrate his reason or belittle the integrity of his manhood, in being the one or in doing the other.

We qualify the word Spiritualist, for the necessary and obvious reason, that men, in the majority of cases, reason from their defects rather than from their

virtues—from their *excessive* developments rather than from the harmonic and whole man, and naturally enough there may be those in the Spiritual family, and on the Spiritual platform, who speak from the plain of their *past dislikes*, rather than from the catholic plain of harmonic and universal truth.

These, however, are individual Spiritualists, rather than *Spiritualism*, and the former should never be confounded with the latter—no more than the formalities and hypocrisies of the Church, should be confounded with or mistaken for the angel purity, heroic magnanimity, or God-like humanity of Jesus. Notwithstanding this qualification, Spiritualism in New York, as elsewhere, has many phases which need the detail of personal observation and reflection to understand, if honor is to be given where honor is due.

SIDE ISSUES AGAIN.

Having received a letter relating to the charges brought against a prominent lecturer on Spiritualism, which have been published of late in some of our city papers, we wish to say, once for all, that we have no intention to make issue with any man, or set of men, since the legitimate purposes of this paper are to elaborate facts, discuss principles, and far as possible direct the attention of its readers to the "Religion of Manhood," the magnanimity of truth, the beauty of holiness, and the harmony of the developed and purified man. We ignore no responsibilities that may grow out of these premises, and hope the reader will tolerate us in discharging the same, though he may not always sympathize with our method, nor harmonize with our conclusions.

As we do not believe in total or partial depravity, natural or acquired, we shall continue to believe in the sacredness and perpetuity of the Institution of Marriage, its imperfections to the contrary notwithstanding, and will not knowingly enter into any discussion, nor take part in any side issue, the natural tendency of which, begets *contempt* for the laws of society, and an impatience fretful of all restraints, Religious, Social and Moral.

At the same time, we shall discuss the laws, usages and customs of society as heretofore, that relate to and have an effect on the relations and education of the sexes, believing that Marriage, like every other institution of the Creator's, is "blessed beyond all blessings," when the parties are educated and prepared for such responsible associations.

With the issues of "Free Love," or the assumption of its advocates therefor, we have nothing to do, and of them we shall have nothing to say, believing as we do, that it, like all *diseases* to which flesh is heir, will pass away as soon as men possess *sane minds in pure bodies*.

To so many of our friends, therefore, as may feel inclined to offer us articles on the subject of Marriage, we wish to say, discuss principles and their relations, and leave men and personalities alone; for it is written in the universals of Nature, as well as in the Bible, "He that doth wrong shall receive for the wrong that he hath done, without respect of person."

MARRIAGE.

There are subjects which it seems almost sacrilegious to meddle with; themes that are too sacred for any but the pen of inspiration; ordinations that bear so distinctly upon their faces the features of the Divine, the seal of Omnipotence, that however debased and corrupted by the things of earth; exposed in all their sanctity to the abuses of ignorance or vice, or so thoroughly covered by the rubbish of time and circumstance, that their original nature or form is scarcely recognizable; still the discriminating mind, with penetrating eye, sees through all these contingencies, and recognizes their high and heavenly origin!

Such a mind, in approaching a subject of this nature, feels the soft shudder that pervades the reverent soul, when standing in the presence of the Infinite, and shrinks apprehensively away, lest in the attempt at the removal of these cancerous excrescences, it should in some way injure or despoil the pure form of any one of its heavenly attributes, or destroy the life that still remains unperverted.

Of all God-given appointments sanctified to man, that of marriage embodies most of sweetness, holiness, and perfectness; so altogether exalted and chaste is it, in its nature and influence, that the appreciating soul shrinks from the very name in its general acceptance.

There is so much of error and wrong concealed within the marriage sanctuary, that we dread a withdrawal of the curtain; for we do not believe any healthy or renovating result springs from the contemplation of the ruins, or injuries, of ignorance or crime!

Better the forbearance of patient endurance, the healing and encouraging covering of clarity and compassion; while by all heavenly teachings, all gentle warnings, all loving importunings, with all faithful and earnest rebukings, "we stir up the pure mind by way of remembrance."

All the duties devolving upon the regulators of the public mind—the mentors and oracles of the age—they, who by their position or influence, can have access to the hearts of the people, there is none more imperative or important than that of enlightening and elevating their reason, religion, or sentiments in this respect.

That the sublime and exalted philosophy of this relation be better understood and appreciated, that more truthful and elevated sentiments may obtain the place of a false, perverse falling, as they ever will, at the approach of "Truth and Right!"

We are far from imputing the errors and sufferings attendant upon, or growing out of the present system of marriage, to any intrinsic defect, in the form or nature of the institution.

It is true, that "in heaven there is no marriage or giving in marriage." It is also true, that "flesh and blood cannot inherit the kingdom of God," (1 Cor. 15 c. 50.) consequently the Spirit will be freed from all fleshly contingencies!

But so long as we are subjected to the physical attributes and relations of the soul, so long as we are tenants of the body, passing through this phase of being; so long will it be the wisest and most consistent policy (aside from any higher motive) to submit to all wholesome and necessary restrictions, to the laws and relations connected therewith.

We are greatly surprised, that a "community," so near the kingdom of heaven, as to be "a law unto themselves" in this respect, to whom "marriage is a *demoralization*!" should in all other respects, be so far of the earth earthly, as to require a "declaration of principles," regulative laws, and enforcing officers!

Life here as elsewhere, however, will continue to exist in its forms, until the mind is freed from all taint of mortality, and the Spirit lives in conscious unity with "our Father who art in heaven."

MRS. JENNIE C. KELLOGG.—This Medium, after an absence of some weeks from the city, has returned, and may be found at her Rooms, 625 Broadway, at the usual hours. For particulars, see her card in the advertising column.

ACKNOWLEDGMENTS.

Within a few weeks, the manifestations in Boston, Providence, and Buffalo, have been of a most extraordinary character, which naturally enough has awakened a strong desire both to see the phenomena and know something of its philosophy.

Many witnessing the manifestations have had to yield their insensibility and skepticism to the authority of fact. The secular press, too, feeling the influence of these developments, have given their readers long and candid accounts of the doings and sayings, purporting to be Spiritual, which have called forth equally candid acknowledgments. It may be the "divinity" that makes this phenomena intelligent, and fashions its developments for the conversion of the age to higher truths, directs that these manifestations come just at this time to meet the issues of the theorizing and would-be philosophical. Be this as it may—let the facts be known—that we may have the truth, the whole truth, and, if possible, *nothing but the truth*.

The *Batavian Spirit of the Times*, in noticing the manifestations, says:—

"Spiritual manifestations in Buffalo seems to be making considerable progress, and strange and unaccountable things are produced. By many it is pronounced a humbug of the day, false and deceptive, and inconsistent with holy writ. If it is so, the cheat will undoubtedly, sooner or later, be discovered. We have never witnessed any of these manifestations, and are therefore unable to pass any opinion upon the subject. Truth is, or should be, the aim of all; to accomplish which in this matter, be it true or false, can only be arrived at, perhaps, by a long and continuous investigation by learned and scientific men. To simply pronounce it false, and one of the humbugs of the age, proves nothing. We have seen and read a number of lectures, purporting to emanate from Spirits, written by Mediums, which are able and in classic language, that the Mediums, it is well known, are incapable of writing in their natural state."

The editor of the *Sunday Mercury*, in his issue of August 26th, alluding to the Spiritual developments in the Davenport Circle at Buffalo, accounts of which have been published in the back numbers of this paper, uses the following language:—

"The Christian Spiritualist, under date of Buffalo, and in relation with a reliable gentleman, gives us some particulars connected with Spiritualism, which we have read with considerable interest. We state them briefly, without pledging ourselves one way or the other. We only beg to premise, that this new theory, if capable of sustenance, promises to revolutionize all society, and if not, to breed a confusion to which the mingling of tongues at Babel afforded no parallel, which, in its moral results, is only to be physically portrayed in the return of chaos."

He then proceeds to give a synopsis of the manifestations, and concludes as follows, which all things considered, is very significant:—

"As we have already implied, we give the above facts, without pledging for their accuracy. No person can say that Spiritualism is not a subject of present interest with the public; and if we refer to it here, it is on that ground, and with the desire that, in all things, truth should be separated from error."

The editor of the *Cedar Valley Weekly Times*, in a late number of that paper, after criticizing some of the reformatory issues of this, concludes his notice as follows:—

"The age is advancing, and no man can now foretell the state of society, even in America—for ten years to come. The harmonic philosophy may work a total revolution in the customs as well as in the religion of the day. Giant minds are struggling on contending sides, and the weaker must eventually surrender to the potent arm of truth—that is to be the mighty lever of the future, and while the world struggles for light, pure light will perch upon the banner of progress, and the survivors of the conflict shall see its beauty, and rejoice at its almost marvellous success."

Other indications of progress might be quoted, for concession has as many sides and faces as *insinuation*—but these acknowledgments must suffice for the present, for they cannot fail of convincing the thoughtful reader that a great change has come to the Spirit of the Age, and the temper of many, who have control of the Secular press.

A. J. DAVIS.

The amount and kind of benefit likely to spring from the late effort made by President Mahan, to explain the phenomena of Spiritualism, it were difficult now to conceive, and, perhaps, presumptuous to guess; but it does not need a prophet to see that its influence will be exceedingly limited, and its mission short-lived; for the partisan is so prominent and the bigot so manifest, that few will be able to read the book through, and possess the calm, candid, truth-loving, and Catholic Spirit which should be ever the prominent characteristic of the honest seeker after, and the fearless advocate of truth.

Were there nothing more in the work to suggest this conclusion, and warrant the assumption—the method used, and the arguments brought forth to convict Mr. A. J. Davis' "deliberate" imposture and "gross" deception, would be sufficient.

Doubtless, President Mahan had, or thought he had, method in his madness, for in making the "Revelations" through Mr. Davis, the fundamentals or foundation of Spiritualism, he wished in destroying the authority of the one to undermine the other, and thus dispose of the entire superstructure "as one fell swoop." In this, President Mahan manifests his ignorance of the history of modern Spiritualism, and his superficiality, as a reason—for few manifested more doubt than Mr. Davis when the phenomena was first attributed to Spirit agency. Mr. Davis was at that time, and still wishes to be known as a "harmonic philosopher" rather than a Spiritualist, for reasons, whether good or bad, are authoritative to him in urging the distinction. In making these suggestions, we do not wish to be considered as advocating either the immaculateness or the infallibility of Mr. Davis, for we are far, very far, from it; but we do wish to what he believes to be the truth, as far removed from the arrogant dogmatism and bloated self-conceit which distinguish his Cleveland traducer—as the poles asunder. In consequence of the extraordinary phenomena attending his mental development, he has made himself the wonder and admiration of multitudes on both sides of the Atlantic; and if he had been egotistical, or self-seeking, or unscrupulous, he might have stood forth as a leader claiming superhuman powers and endowments, and gathered around him a host of awe-stricken followers, ready to accept him as an infallible oracle—the Messiah of the nineteenth century. But he has been proof against a temptation which few could have had the firmness or virtue to resist; and instead of being unduly lifted up, or made criminally ambitious, by the astonishment his case has excited, he has uniformly evinced the most unaffected simplicity in his daily life, and "pursued the even tenor of his way," as one to whom the opinions and praises of men are as dust in the balance, in comparison with the claims of justice, humanity, and right. Of humble parentage, raised in abject poverty, and deprived of all educational advantages, he has given to the world a series of works, ranging widely over the illimitable fields of geological, astronomical, medical, physiological, psychological, and religious science, which, whatever their defects, have excited the astonishment of the learned, for their reach of thought, their marvellous insight, their poetic beauty, and their profound analysis. An earnest reformatory spirit pervades them all; and with much that pertains to the ideal, there is more that is of the most practical character."

THE CREED OF CHRISTENDOM.

ITS FOUNDATIONS AND SUPERSTRUCTURE: By William Rathbone Green. "The Prayer of Azaz was for Light," New York. Published by Calvin Blanchard, 82 Nassau St., 1855.

The Bishop of Bellay, famous for his wit, is said to have manifested surprise at two things.

"One was, that the Roman Catholics, who say the Scripture is very obscure, nevertheless rarely explain it in any of their sermons; the other, that the Protestants, who say the Scripture is as clear as day, nevertheless explain it always."

This surprise has long been common to all theological observers, who had had sufficient penetration to mark the difference and distance between *profession* and *practice*. The Protestant thinker, however, is in a special sense, surprised at the ignorance and superficiality, which is so general with most church-goers about the contents of the Bible, considering the fact, that our Sundays are said to be days set apart for the "study of the Scriptures."

This would seem to be somewhat difficult to understand, did we not know that the Bible is one of the most superficially read and imperfectly understood books in christendom. And it would be no very difficult task, to show that the popular method of sermonizing, so common to most denominations in this country and Europe, is in a great measure responsible for it, as it is an understood thing among the aspirants for ministerial fame and emolument, that *dogma* and *beautiful discourses* are much more acceptable to the majority of congregations, than the earnest and faithful exposition of the Bible narrative.

And it would be no very difficult task, to show that the *confidential* and *adoring* Spirit—"For thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

MADENOISEILLE RACHEL.—We give on the fourth page of this issue an article, outlining the life of this celebrated Artist, with a criticism on the French Drama and the Plays in which she appears, in connection with her visit to this country, may be interesting to the general reader.

After we have seen the lady in a few of her characters, and have an opinion of our own, we may have something to say on the Spiritual in the drama, and its relations to a catholic and harmonic philosophy.

constantly and recklessly violated by those who pretend to know most about it.

In putting these reflections on paper, we are but doing a duty, alike due to the genius of Christianity and the mission of Spiritualism, for both unite in elevating humanity, while working for the harmonization, the fraternization, and happiness of the race.

When the time comes for us to say, in what we differ from Mr. Davis, we hope we shall be able to give why and wherefore for such opinion, without *debasing* our sense of delicacy or violating our convictions of right—for we are free to say, we do differ widely with him, on many points of the so-called harmonic philosophy, without calling in question, for a moment, his rectitude as a man, or his *love* of truth as a philosopher.

In the meantime, as we wish to give honor where honor is due, we will conclude this notice, with the following extract from the *Liberator*, which was called out by Mr. Davis'

I this morning returned again to this city, from whence I now write.

There is one thing, that I have been delighted in noticing throughout this region, and that is, the example of some religious denominations, are also common. The following notice appeared in Times of Saturday last:

SPIRITUALIST.—Mr. R. P. AMBLER will lecture at the Stuyvesant Institute, No. 659, Broadway, on SUNDAY MORNING, at 10-12 o'clock, subject: "Nature Viewed in the Spiritual Aspects." Lecture in the evening by Wm. Fishbough, subject: "The Day of Judgment Fulfilled in Present Events."

At the morning service some two hundred persons were present, filling the room, and embracing persons apparently of every class. The audience was highly respectable,—consisting of at least half ladies,—and presenting an unusual proportion of long beards and unshaven faces. When the time for opening arrived, Mr. Ambler went up to the platform and seated himself in a chair, having simply a table with a hymn-book upon it before him. He is a young man, with full sandy beard, good face, bright eyes,—resembling somewhat in his personal appearance Mr. Dana of the Tribune. We understand he has a good deal of reputation with the Spiritualist fraternity as a medium. He gave out a hymn to be sung, reading it with great affection of elocution,—rolling his *rs* vehemently,—pronouncing wind, wind, &c. The hymn was addressed to God as perceived in Nature,—felt in the winds, seen in the stars, heard in the purling brooks, &c., & was sung by three female voices and one bass male voice, with the accompaniment of a flute.

After this introduction, Mr. Ambler proceeded with his discourse, which was a very florid piece of declamation, abounding in high sounding flights of poetry, and expressing only in the vaguest manner the doctrine it was designed to set forth,—which was, that in *Nature man can find all the truth it is needful to know*. He began by speaking of the different lights in which Nature is viewed by different men,—the utilitarian seeing in it only the means of wealth,—the chemist regarding it as a laboratory for chemical processes, and the philosopher as the manifestation of certain laws. But he urged that it ought also to be regarded as embodying and revealing all Spiritual truth,—and went on to say that all our highest ideas of truth—our ideas of God, of immortality, and of beauty—were derived from Nature, and from Nature alone. Upon this basis he proceeded to condemn those who suppose God is to be worshipped in temples made with hands, and to insist that true worship was to be paid only in the temple of nature, and was prompted by the angel Spirit that dwelt in man.

Throughout the whole discourse, which was pronounced memoriter, and with great fluency of articulation and rhetorical modulations of voice, not an allusion was made to the Bible, nor to any system of revealed religion. The sentiments of the whole was thoroughly and exclusively *Pagan*,—as completely so as the old Greek religion, going back, indeed, to the same source as that, but lacking its exquisite beauty and the magnificent superstructure of its mythology.

After a particularly florid sentence, uttered with great vehemence, Mr. Ambler put his hand to his forehead, as if in pain,—sat down and gave indications, by sundry spasmodic jerks of his body and hands, of certain Spiritualistic influences which he could not resist. The Choir then sang another hymn, after which Mr. Ambler dismissed the audience with the following benediction:

"May the infinite intelligence of the universe attend you, and His ministering angels guide you in the pathway of truth."

A collection was then taken up, which yielded apparently some twenty or thirty dollars, and the audience dispersed.

THE CONFERENCE MEETINGS.

In the afternoon at 3 o'clock, a conference meeting of Spiritualists was held, at which each person present is at liberty to speak on the subject, and state any facts that may have come within his knowledge. At the meeting yesterday only half a dozen persons were present at the hour designated, and others dropped in very slowly, so that at 3-1/2 o'clock not over forty or fifty had assembled. After a very long time of profound silence, Mr. Partridge, one of the editors of the *Spiritual Telegraph*, rose and made some remarks about the embarrassments Spiritualism encountered, from the fact that it was held responsible for other doctrines than those which belonged to it. Persons would very often, at their meetings, introduce other topics, and then Spiritualism was held accountable for whatever they might say. He thought the system valuable as having demonstrated the fact of immortality. The Christian world deduces its faith in a future life from the fact that Christ rose from the dead. But they also hold that Christ was more than man; therefore the fact that he rose from the dead by no means prove that *we* shall also. The Professors having presented a number of points in answer to the inquiry of the Tribune, "What new thing has Spiritualism demonstrated?" Professor Mapes strenuously denied that it had demonstrated anything new. He said the question was unfair; it might as well have been asked, "What new thing in science has Columbia College demonstrated?" In this view the Professor was opposed to the entire sentiment of the rest of the speakers—Mr. Partridge, Dr. Gray, Dr. Hallock and S. P. Andrews. He said that while Spiritualism demonstrated nothing new, it took old truths which were known to the few and demonstrated them to the capacities of the many. He has read essays on science, given through the Spiritual media, that surpassed anything he had ever found in books on science. They set forth facts in such a way as to be comprehensible to the intellect of a youth of fifteen. He believed that the author of the book of Job had spoken of the rotundity of the earth—a fact which was concealed from the world until Copernicus demonstrated it. In this point Job was inspired beyond the rest of mankind—he was ahead of his time.

Prof. Mapes said he had not had a great deal to do personally with the actual phenomena of Spiritualism, but had taken a philosophical view of the authenticated facts. He desired to know the opinion of Spiritualists on the subject of evil. In his view evil was not a positive, but a negative thing; it stood in the same relation to good that cold did to heat—it was the absence of good. Being, therefore, not a positive thing, he argued that the idea of eternal punishment on account thereof was preposterous.

The Chairman (Dr. Gray) stated that it was not the object of the Conference to discuss that question—only to communicate Spiritual information. He would state, however, as a fact, that almost without exception the communications from the next sphere, had been to the effect that man was a progressive being, both here and hereafter; and, consequently, that there was no future state of actual and hopeless misery.

Prof. Mapes coincided with that view. He said that the progress of humane sentiments in civilized society, tended to show that vindictive punishment was not an attribute of the Almighty. In fact, he had known persons recently admitted to membership of the Episcopal Church who avowed their disbelieve in endless misery.

Dr. Gray expressed his concurrence in what Mr. Partridge had said of the doctrine of immortality. He had himself experienced the worthlessness of

such faith as Christianity inspires in that doctrine. He had belonged to an orthodox family,—all his friends, parents, brothers and sisters, uncles and aunts being Presbyterians,—regular saints, and he being the only sinner among them, as he was yet. He grew up supposing it was all right,—that they were all salted and pickled in a lump, and that, of course, they were all safe together. But when he had been brought to the very brink of death by sickness, he asked himself the question, whether he really believed he should continue to exist after death: and he said he found he hadn't as much faith as could be put on the end of a cambric needle. Since he had embraced Spiritualism, however, and found that death was simply going from one sphere to another, he felt very differently. Being troubled with disease of the heart, whenever he laid down at night, he felt that it was quite uncertain whether he should wake up in this sphere or in the next—and to tell the truth, he *didn't care*. He had thus experienced in his own case the unsatisfactory character of the Scriptural evidence of immortality, compared with that afforded by Spiritualism. Another point he wished to mention: The Mosaic idea of crime and punishment, (which Christ's doctrine had not extinguished, though it ought to have done so,) was that for offences committed in this life, man would be eternally punished hereafter.—Orthodox Christianity held that, though Justice required this, it had been cheated of its due by the contrivance of an atonement. Now, Spiritualists know nothing of all this. It holds that man's life is to be unfolded in an infinite series of spheres,—just as in vegetable life, every plant contains the germ of infinite successive developments. Upon this point, Dr. Gray said he should speak at some other time, and endeavor to prove its scientific truth.

The meeting then broke up; and one of the officiating Deacons undertook the sale of a little pamphlet called *The Public Circle*, containing the revelations of the Spirits on various occasions,—their answers to questions,—solutions of enigmas, &c. Whatever the subject, there was one sentiment pervading them all,—*hostility to recognized Christianity*, and advice not to heed it, or the opposition of those who hold it. As an example, we quote the following from counsel given by the Spirit of North, the young man who committed suicide in this city a few months since,—to some friend:

"You are favored above many mortals. You are the recipient of the influx of Divine Truth from a higher sphere than that of the earth. You will continue to be a recipient of that Truth. Spirits are operating on you, and will soon open to you a source of higher and more glorious thought. Be bold, and fearlessly pursue every thought pertaining to man's immortality to its ultimate; whether it come to you with an electric shock, or gradually, like a winding sheet. Fear not to speak, and speak it boldly. *No matter if you are considered an unprincipled outcast, and the vicious world points of you with the finger of scorn. No matter if you are denounced by orthodox ministers, from daily cushioned pulpits.* Push steadily and unfalteringly onward. As by labor and perseverance the mariner passes his way across the trackless waste, through storm and tempest, so the last reaches the place of destination on some distant shore, unknown to science; so you, by patient toil and unwavering determination, must approach the haven of your desires."

"Your love is above many mortals. You are the recipient of the love of the Great Truth.

"I am drawn to you by a peculiar sympathy. Since I left the body, I have been seeking the world, gathering intelligence of earth's children as they waltz their way to the spheres. Seldom have I found a mind as willing as yours to receive and express my thoughts. You have yielded obedience to my wishes, and the evidence is now on record.

"You will be impressed from superior sources; while inferior Spirits will control your physical organization, and cause you to turn your thoughts to earthly matters. Through this will you know they are of Spiritual origin.

"The one who addresses you, while he battles with a despised 'INFIDEL.' He was scorned by the religious as an unprincipled outcast. But the snobs of the world had no terrors for him. He was known by the name of NORTH."

These Conference Meetings are held every Wednesday evening, as well as on Sunday afternoon. At the one held on last Wednesday evening, we understand Professor Mapes took quite a prominent part in the discussion. He avowed himself a believer in Spiritualism, to some extent, and said he did not know that he might not, upon further investigation, "go it, up to the hub." He had been convinced of the immortality of the soul, by means of his investigation of these phenomena. Having for long time heretofore been a disbeliever in the dogmas of the popular religion, he had kept silent, deeming it unwise and inexpedient to pull down an old system, while he could not replace it by a new and better one. He illustrated the subject by various striking facts existing in the world of matter. A blacksmith finds a piece of iron that he cannot work—the life is out of it—he lays it aside, and by and by the life is restored. What was that life? It was beyond the reach of chemical analysis. He said that the proof of the soul's immortality had existed before the development of modern Spiritualism, but it was presented in such a way as to produce conviction in the minds of only a few. Mr. Partridge having presented a number of points in answer to the inquiry of the Tribune, "What new thing has Spiritualism demonstrated?" Professor Mapes strenuously denied that it had demonstrated anything new. He said the question was unfair; it might as well have been asked, "What new thing in science has Columbia College demonstrated?" In this view the Professor was opposed to the entire sentiment of the rest of the speakers—Mr. Partridge, Dr. Gray, Dr. Hallock and S. P. Andrews. He said that while Spiritualism demonstrated nothing new, it took old truths which were known to the few and demonstrated them to the capacities of the many. He has read essays on science, given through the Spiritual media, that surpassed anything he had ever found in books on science. They set forth facts in such a way as to be comprehensible to the intellect of a youth of fifteen. He believed that the author of the book of Job had spoken of the rotundity of the earth—a fact which was concealed from the world until Copernicus demonstrated it. In this point Job was inspired beyond the rest of mankind—he was ahead of his time.

Another gentleman evidently a strong admirer of Woman's Rights, said that the prophecies never could be fulfilled until every man had his share of land, and until woman was made in all respects equal of man, and independent of his control. The female must be exalted and the male abased to his proper level.

Dr. Marcy, of Baltimore, next made a long speech, having no very definite point except to declare his own faith in Spiritualism. He closed by telling an anecdote of a married couple who had lived very happily together for twenty years,—without anybody's being aware of the fact,—the husband treating his wife very harshly, never allowing her even to call upon her relations unless in his company, and following her if she ever went alone. This had gone so far that her brother had once been obliged to interfere. At last the couple were in a Spiritual Circle one evening, when a message was delivered through a medium to the husband, from his child by a former wife, revealing to the whole company his treatment of his wife, and telling him he must not continue it. The husband fell on his knees, confessed the truth, asked his wife's pardon, and they have lived happily ever since.

The Woman's Rights man said he was glad to hear that the influence of Spiritualism had been thrown in the scale of woman, and that it had made this man give his wife her freedom. This anecdote confirmed what he had previously said on the same subject.

Prof. Mapes coincided with that view. He said that the progress of humane sentiments in civilized society, tended to show that vindictive punishment was not an attribute of the Almighty. In fact, he had known persons recently admitted to membership of the Episcopal Church who avowed their disbelieve in endless misery.

Dr. Gray expressed his concurrence in what Mr. Partridge had said of the doctrine of immortality. He had himself experienced the worthlessness of

EVENING SESSION.

In the evening, Stuyvesant Institute was rather crowded. We noticed many intelligent looking persons of both sexes among the audience. It was announced that William Fishbough would discourse upon "The Day of Judgment Fulfilled in Present Events." Mr. Fishbough seemed sensibly impressed with the solemnity of his subject, and while he sat wrapped in thought, the same venerable gentleman renewed the sal of the Spiritual pamphlets at sixteen cents to the people who were somewhat tired of waiting.

At last the services were commenced. Two hymns were sung, prayer was offered, and parts of the 21st and 22nd chapters of the Book of Revelations were read, as pertaining to the subject under consideration.

Papers friendly will please copy.

In behalf of the Committee,

P. W. Davis, Dr. H. K. Hunt,

Mrs. C. H. Dall, Mrs. C. M. Severe-

and others.

THE HEALING OF THE NATIONS.

PUBLISHED BY THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

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The book is now ready for delivery, price \$1.50, postage 30 cents. Orders from the trade and others will be attended to, by addressing the Society for the Diffusion of Spiritual Knowledge, 553 Broadway, N. Y.

AGENTS.

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HORACE WATERS' modern Improved Pianos, having in the improvement of overtones, and improved action, and a more rapid and powerful tone.

A subscription was, however, taken up, and those remaining gave handsomely. The services of the evening were therupon concluded. [Excut mutu.]

From this sketch, which we have made as full and complete as our limits would allow, the public will be able to form some general notion of the usual exercises of these Spiritualistic meetings.

DEFECTIVE MEDIUMS.

BRO. TOOMEY: Within the last few weeks, I have seen some cases which have left an anxiety on my mind for those concerned therein. One lady declared herself to be under the constant care and control of the highest angels of the upper spheres, and declared to me in the most absolute terms, that one of the said company had controlled me in a short address given the preceding evening. She then went on under the influence of said Spirits, to rehearse the "great truths" which they brought, and the *eloquence* of the famed *Ellolian* united to the beauty and durability of the Square Pianos. S. D. & H. W. Smith's Melodeons, and the equal temperament of the grand pianos, are also available.

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DR. BUCHANAN has long been known as a distinguished Professor of Physiology, whose name is identified with one of the most remarkable discoveries of the age, the impressibility of the brain.

'Twill be all the same in a hundred years!
What a spell-word to conjure up smiles and tears!
'I often do it,' said 'mid the thoughts and gay,
On the marvellous truth that these words convey!
And can it be so, must the valiant and free,
Have their tenor of life on this fatal decree?
Are the trophies they're read and the laurels they've won,
Only castles of frost-work, confounding the sun?
And a Mid-summer dream, like a whirling, too?
Then have pity, ye proud ones—be gentle, ye great!
O remember how long beneath your state;
For the rust that consumeth the sword of the brave
Is eating the chain of the manacled slave,
And the conqueror's frowns and his victim's tears
Will be all the same in a hundred years!

'Twill be all the same in a hundred years!
What a spell-word to conjure up smiles and tears!
How dark are your fortunes, ye sons of the soil,
Whose heathen is sorrow, and whose birthright toil?
Yet envy not those who have the glow and gold,
By the sweat of the poor and the blood of the bold;
For the coming, howe'er they may flout in their pride,
The day when they'll moulder to dust by your side.
Death unites the children of toil and of sloth,
And the democrat reptiles caprice upon both;
For Time, as he speeds on his viewless wings,
Disenables and withers all earthly things;
And the knight's white plume and the herald's crook,
And the master's cap, and the scholar's book,
And the Emperor's crown and the Cossack's spear
Will be still alike in a hundred years!

'Twill be all the same in a hundred years!

O, most magical fountain-sounds and tears!

But think not that the flowers of June,

We love so much, shall be lost so soon!

Then what meaneth the chase after phantom joys?

Or the breaking of human hearts for toys?

Or the veteran's pride in his cratchy themes?

Or the passions of youth for its darling dreams?

Or the aiming at ends that we never can span?

Or the deadly strife that we never can win?

What availeth it? O ye sachars!

Or the angel's joy in his brilliant clair?

Or the lover's zeal for his matchless prize?

The enchanting maid, with the starry eyes?

Or the feverish conflict of hopes and fears?

If 'tis all the same in a hundred years?

Ah! 'tis not the same in a hundred years,

How clear soever the case appears;

For know ye not that beyond the grave,

Far, far beyond, where the cedars wave

On the Syrian mountains, or where the stars

Come glittering forth in their golden cars,

There bloom a thousand aye-reverent trees,

Whose甘甜 to think of in tears in this?

And the sunbeam reaching that radiant shore,

Has the thought of death in his heart no more,

But layeth his staff and sandals down,

For the victor's palm and the monarch's crown,

And the mother meets, in that tranquil sphere,

The delightful child she had wept for here;

And we quaff of the same cup,

While the orphan smiles, and the slave looks up;

So be glad, my heart, and forget thy tears,

For 'tis not the same in a hundred years!

From the Philadelphia Sunday Mercury.

THE SPIRIT OF SONG.

BY EDGAR A. FOE.

[A literary gentleman of this city has sent us the following poem, by the author of the "Raven," which now appears in print for the first time.—*Eds. Mercury.*]

In the gorgeous hues of the sky,
In the darkened depths of the storm,
Lives the Spirit of bright poetry—
Life, death, and love, and home;

Now bright as an angel's eye—
Dark as the depths of a storm—

Dark as the depths of Plutonian storm.

We catch the clamorous spire,
From the clasp—a slenderly held—
From the clasp—a slenderly held—
To the hilt of King Herold's night—

To a darkness we really behold—

To a blackness we really behold.

She sings, doth the musical spire,

And she reaches all sense in her song—

From the soul in the regions of light,

To the soul in that night labors long;

And she brings to the darkness her light,

And illumines the dark soul with her song—

Making bright the dark soul with her song.

She loves the blessed regions of light,

(Does this wonderful Spirit of Song.)

But she flouts through the depths of the night.

For all shades to her music belong—

And she gathers from all that is bright,

And shadows her pictures make strong—

And she blends every hue to make strong.

But her voice, it goes down in the soul,

And her pictures loom up in the mind—

And nature is veined in the whole—

All nature with fancy combined;

For time gives no limit, nor goal—

For her's is the range of the mind

For her's the expanse of the mind.

From the New England Spiritualist.

EXTRAORDINARY PHYSICAL DEMONSTRATIONS.

We have recently been favored with opportunities for witnessing a variety of exhibitions of physical power, of a very remarkable character, purporting to proceed from disembodied intelligences. They were accompanied also by manifestations of intelligence, and were sufficient to put forever at rest in our mind (had it not been done before) the question of the presence of agencies in the phenomena of our time, unrecognized by the science of the past.

These demonstrations took place at the residence of a gentleman of this city (located not far from the State House)—a merchant of the highest respectability, who with his lady are members "in good and regular standing" of one of our most orthodox churches. Several ladies and gentlemen were present by invitation, on each occasion—some of whom are well known in professional life.

The "medium" is a slightly-built young man of about 17 years—a student at law, who consents to give his presence for such purposes only in private, and for the satisfaction of investigators—not for purposes of gain.

The more forcible of these exhibitions were performed in the dark—in consequence, as is alleged, of the chemical action of light in decomposing or absorbing the magnetic fluid evolved from the medium's organism, which fluid is employed as the intermediate agency of action upon material substances.

The following, in brief, were the more notable of the things performed, during the two evenings we were present:

1. The table (a heavy black walnut extension table, weighing upwards of 50 lbs.) was repeatedly lifted over the heads of the circle formed around it, sometimes being left resting on the heads of some; at others carried outside, and once let gently down into the laps of the ladies who were sitting outside.

2. This table was several times thrown from one side of the room upon a bed standing the opposite side, a distance of ten or twelve feet, striking with great force, bottom up—the medium simply standing or sitting near the place from which it started. We held his clothing in one instance, to be sure that he did not move from the spot.

3. The medium stood beside the table, taking hold of its edge with his hands close together. It was then lifted, apparently from the opposite side, and placed bottom up upon his head. The only possible way he could accomplish this of himself, would be by putting his hands at some distance apart, and aiding by one foot. To assure ourselves that this was not done, a gentleman present stood by his side, to prevent the spreading of the hands, while we grasped the feet of both; but the table was held as before to the tops of their heads.

4. The young man got upon the table, and both together were moved across the room and lifted upon the top of the bed, right side up. This was sometimes done when no one else was near, and at other times when persons stood by and assured themselves, that the medium did not get off the table and lift it. On one occasion, he was thrown from the table upon the bed, and the table was hanging by one leg upon the bedstead.

5. The medium, while on the table, was with it carried up to the ceiling—his voice being heard while thus suspended, as well as the sound of striking against the ceiling. He was in the same way several times thus carried up in a chair, and the chair was finally taken to pieces beneath him, the several parts used to thump loudly upon the floor and upon various articles in the room, and then distributed into the hands of persons present—we receiving a leg and two rounds.

6. The table alone was repeatedly elevated to the ceiling, and made to strike alternately upon the ceiling and the floor, with great rapidity, and with a force which jarred the whole house, and caused all present (except the medium, who had no fears) to shrink into corners and against the walls for safety. This we think, would have been impossible for the united physical strength of all in the room to have accomplished without the aid of machinery.

7. The medium was raised from the floor and put upon the table, sometimes while sitting in a chair, sometimes while standing. He was also elevated so as to touch the ceiling with his head or feet while those beside him held his hands.

8. While the company sat in a circle around the table, with hands joined, to guard against the possibility of collusion, a bell which had been placed upon the centre of the table was repeatedly raised, rung over our heads, carried up to the ceiling, ringing all the way, and dropped on the floor outside of the circle. While the hands were thus joined, all present were touched or grasped in various ways. Our own hair was repeatedly and vigorously grasped by what seemed a human hand, while we were morally certain that no physical hand was at liberty so as to do it. We also felt actual impressions on other parts of the person. The medium, while his own and all other hands were thus confined, was repeatedly slapped upon the face so forcibly, that the sound of the blows might have been heard in the next room.

9. While seated around the table, and all hands thus confined, writing was performed upon the table before us. We personally inspected the paper used, and the experiment was in every way so guarded that all might have a positive certainty against fraud in any form. Light was admitted or excluded by the opening and shutting of a door at the opposite side of the room. The door was attended by a person stationed by it, so that the light was not shut out until after the hands had been joined, and they were not released until light was again admitted. Yet in the meantime the pencil would be heard moving upon the paper before us, and when the writing was finished the paper would be suddenly grasped and tightly compressed as if in a human hand. The writing consisted merely of the names of persons present. On one occasion, writing was performed while the room was lighted, on a sheet of paper held upon a card under the table by one of the medium's hands, while all other hands were in sight. It was, moreover, written on that end of the sheet opposite to the medium's hand, and upside down.

We will add but few words by way of comment upon these facts. If they are merely the freaks of a "polar force," as Pres. Mahan would have us believe, this force seems exceedingly anxious to deceive people into the belief that it has intelligence as well as power—or in other words, that it is Spirits of the departed. It has been asserted that such demonstrations are under the control of minds in the body; but on these occasions many things which were strongly desired by the medium and the company, were promptly refused by the "force," while others unasked and unexpected were performed.

But it is customary for some, when they can no longer gainsay the evidence that such things are done, to sneeringly turn away and say: "But of what use are such commotions, among tables and chairs?" They are undignified and unworthy of departed Spirits." Their use, as these intelligences themselves assert, is to demonstrate the existence of Spiritual intelligences, and of their power over material substances under suitable conditions. Any act that goes to furnish such evidence to this skeptical age, is dignified and worthy of its authors. Doubtless the philosopher Franklin, when engaged in flying his kite in Kensington fields, was thought undignified by those who comprehended not his purposes; but the whole scientific world now renders homage to his investigating Spirit. Those who now scorn to regard the phenomena of Spiritualism will doubtless one day see that they form the basis of a science which will bless the world as no science yet has blessed it.

From the N. Y. Daily News.
MADEMOISELLE RACHEL AND FRENCH TRAGEDY.

The life of Mademoiselle Rachel furnishes a striking instance of genius struggling with poverty, and recurring through firmness of character and steadiness of purpose, one of the most eminent positions it is within the scope of human ambition to reach.

Born of a Hebrew family, penniless and unprotected, thrown, literally, upon the stage at an age when most women have not yet completed their education, in the midst of a city where each climbing step toward fortune or reputation is attended with immense efforts and no less peril, pursuing a career full of disappointment and disgust, she finally comes out triumphant from the struggle, succeeding in amassing an immense fortune and acquiring a fame which none of her contemporaries in the dramatic art possesses.

Many are the stories afloat about the events of the early years of her life. Poverty was among the first obstacles she had to overcome. It has been said that her family was in such a state of destitution, and means of getting money so few, that she decided to go and sing in the Parisian coffee-houses, in order to procure for her family a temporary support. She was then ten or twelve years old, but was already possessed of an intelligent physiognomy, of a quickening perception, and of an exquisite sensibility, which was a few years afterward to be greeted by an enthusiastic multitude upon the first theatre in the world. The first element is that which belongs from all eternity to the human heart—passion. The second, the place and the time in which the passions are at play, and the modification they receive from circumstances. It is that difference which explains why Merope, or Phœbe, or Athalie cannot think, act, and move like Lady Macbeth, a Juliet, or a Desdemona. Corneille and Racine and all the classics only obeyed the first rule of the art, and disregarded the second. They transplanted Paganism in a Christian land, and forced Greece into the heart of Paris.

Now it is difficult to understand how the French could, in the nineteenth century, be interested in personages two or three thousand years old, speaking like gods or goddesses, queens or kings, entirely different from them in every respect, excepting what concerned the vilest passions of the heart, and with whom they could have no sympathy whatever. The proof of the mistake committed by the French classics, in drawing their heroes and heroines from Pagan times, is so much the more flagrant that the subject of the three best pieces of the French stage, Polyeucte of Corneille, Athalie of Racine, and Zaire of Voltaire turns wholly upon religious subjects. Hence the indifference people professed in latter times for characters with whom they had no common tie, neither in religion or social intercourse, nor in literature, science or politics. Hence the advantage of Shakespeare in selecting his subjects in the realm of fancy, or in the nearer time of modern history, in taking his personages in the Christian world, in endowing them with a Christian life, with the passions, the vices and the virtues of Christians, and that absorbing activity which distinguishes them from the Pagans.

3. The medium stood beside the table, taking hold of its edge with his hands close together. It was then lifted, apparently from the opposite side, and placed bottom up upon his head. The only possible way he could accomplish this of himself, would be by putting his hands at some distance apart, and aiding by one foot. To assure ourselves that this was not done, a gentleman present stood by his side, to prevent the spreading of the hands, while we grasped the feet of both; but the table was held as before to the tops of their heads.

4. The young man got upon the table, and both together were moved across the room and lifted upon the top of the bed, right side up. This was sometimes done when no one else was near, and at other times when persons stood by and assured themselves, that the medium did not get off the table and lift it. On one occasion, he was thrown from the table upon the bed, and the table was hanging by one leg upon the bedstead.

5. The medium, while on the table, was with it carried up to the ceiling—his voice being heard while thus suspended, as well as the sound of striking against the ceiling. He was in the same way several times thus carried up in a chair, and the chair was finally taken to pieces beneath him, the several parts used to thump loudly upon the floor and upon various articles in the room, and then distributed into the hands of persons present—we receiving a leg and two rounds.

Their dialogues resemble more a sermon or a scientific analysis of the human heart, than a picture of human life. The wonder is that the pieces prove to be as interesting as they are, with such an unnatural and limited field before them as that which had been traced out by Aristotle. However it is just to say that in these very points upon which their genius was allowed to expand—love, hatred and revenge—and in the analysis of the sentiments born from those passions, they show as much if not more comprehensiveness and sublimity than the majority of the great tragic poets. They anatomize the human heart with the anatomical minuteness of a doctor in his demonstration of the human body, and leave nothing undescribed. This will sufficiently appear from a parallel between Corneille and Racine and the great English bard in those passages where the same passions are described. It will be easy to infer from that, whenever the formalism of the school does not check the genius of the French, and in those places where it is left to itself, and it is free to soar up into the unlimited sphere of passion, they may stand comparison with any other dramatic author, and this notwithstanding the difficulty of composing in French rhyme, and the unhappy custom prevailing in the Aristotelian school to spit out in long dialogues the sentiments which Shakespeare more artfully, if not with more science, described by the rapid movement of his conversation, the contrast of his character and the activity of his personages.

But the best answer to the unbelievers in the talents of Corneille and Racine, is Mlle Rachel herself. If these authors were dry and tedious, how could they affect the great artist and make whole audiences so enthusiastic? Is the French actress an improvisatore? Is the sound of her voice, the eloquence of her gesture, the fire of her eyes an anatomic exercise, a pure mechanical operation by which the larynx, the muscles and the optical nerves are played by a secret machinery, as in an automaton? Would the public themselves be as obedient instrument of mere physical effort? Is it not more rational to believe that the cry of love, terror, or pity—the tears gushing forth from beneath her lashes and rolling down the pale cheeks of the heroine, the convulsive twisting and writhing of her limbs, were in the soul of the great French dramatic authors, and that Mlle Rachel is but the interpreter of the sentiments imbedded in their master-pieces? If emotion, terror, pity—if those sudden transports of enthusiasm which used to seduce and ravish the audiences of a Garrick or of a Mrs. Siddons are effected by the French tragedienne in the same degree, will that prove that Racine or Corneille are devoid of sentiments of dramatic inspiration and of science of the human heart?

The reason why the drama of the modern schools could never afford a proper field for the display of Mlle Rachel's qualities, is precisely the absence of that knowledge possessed in so eminent a degree by the French classics, and which in our estimation, composes the soul of the drama. Victor Hugo and Alexandre Dumas, the two highest representatives of the modern school called romantic, with an intention which we will not deprecate, tried to remedy the monotony of the classics by violating Aristotle's traditions, by introducing variety and contrasts of characters; Shakspeareizing, in a word, the French drama. But while dressing it to the fashion of the day, giving it a new suit of clothes, a new face, brushing its whiskers and curling its hair, they forgot to put a soul in it, and to animate Pygmalion's statue with the breath of life. In our estimation, Victor Hugo and Alexandre Dumas' dramas, belong to the Shakspeare and Schiller school, as wax figures belong to the human species. Both great, the first as a poet, the second as a novelist, their attempts at dramatic writing have nearly always proved a failure. Many authors of far less reputation than these are far greater than the pretended rejuvenating dramatists of the nineteenth century, and their pieces, however, of the second class, are still feeding the river upon which both the English and the German theatres compete for a proper field.

Mlle Rachel's genius having revived the forsaken beauties of the classic drama, resuscitated the genius of antiquity and conjured up <i